The Development and Enrichment of the Juche Idea by Secretary KIM JONG IL

PROF. S.R. BHATT

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Dedicated
to
the great Leader KIM IL SUNG
who originated the Juche idea

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PREFACE

The immortal Juche idea is an important component of the revolutionary idea conceived by President **Kim Il Sung** and constitutes its quintessence.

The Juche idea is a world outlook that centres on man and places man in the centre of all the thinking and makes everything serve him. It is a revolutionary theory designed to achieve the independence of the working masses.

Today the Juche idea has been developed and enriched by Comrade **Kim Jong Il** who is carrying forward to completion the revolutionary cause of Juche initiated by President **Kim Il Sung**. As a result it has reached the high peak in the ideological and theoretical development of mankind, exerting a great influence on the world.

From my first exposure itself I had thought that the Juche idea is a guiding idea which does not localize in one particular country, and one had to correctly understand its truth and universal significance. Talking with many distinguished figures and scholars from different countries, I got it confirmed that all of them, irrespective of languages and races, were studying this idea and making efforts to find a way which they should follow in this idea. At first I thought it surprising. How the Juche idea was attracting people and why people had faith in it? I had bothered my brain to find a correct answer to this question. My curiosity to understand this truth is explained by the fact that first, I had not experienced a great vitality of this idea.

I would like to touch on only one fact here, the fact that during my visit to the Democratic People's Republic of Korea, the homeland of the Juche idea, I keenly realized that the Juche idea generalised the valuable experiences gained by the people in the struggle for independence and sovereignty and in building a new society and that it gave a correct answer to all problems arising in transforming man, nature and society in conformity with the independent requirements of the working masses.

For its stark truth, the Juche idea grips the hearts of all people and is widely known throughout the world. In this trend of our time, I thought, as a scholar, that there is nothing more valuable for me than to write a monograph on this idea. That is why I made up my mind to explain the profound principles of the Juche idea to the scholars who are searching for the progressive idea of our age and other people who love justice and truth.

However, I have not made full preparations for explaining the profound and different facets of this idea both in depth and scope.

So I would like to interpret some important points among the philosophical and socio-historical principles of the Juche idea.

If this monograph helps you a little to understand the Juche idea, I hardly expect anything more.

S.R. BHATT

New Delhi
April 1, 1990

CHAPTER 1
On Correctly Understanding the Starting Points of the Juche Idea

When I approached the Juche idea advanced by President **Kim Il Sung**, I wondered how such a great idea was conceived and what were the starting points of this idea. I had to find an answer to such questions only with an attempt to know the essential character of the Juche idea which is different from other ideas.

Every idea has its own starting point, which constitutes its cornerstone and defines its character and contents. I realized, therefore, that in order to know the Juche idea inside out, it was important to understand how the Juche idea was originated.

"On the Juche Idea" written by the Chairman **Kim Jong Il** gives a detailed answer to this question.

He elucidates the truth that the masters of the revolution are the masses of the people and that when one goes among them to educate and mobilize them; one will be able to register victory in the revolution. This is one of the starting points of the Juche idea.

Another starting point of this idea is the truth that a revolution should be carried out not by anyone's instruction but by one's own conviction and on one's own responsibility and that all problems arising in the revolution should be solved in an independent and creative way. These two starting points of this idea are of great significance in encouraging the progressive people who are fighting to build a new society.

A lesson drawn from the modern history of Korea proves this. The communists and nationalists who were allegedly engaged in the national-liberation movement against Japanese imperialists in Korea in 1920's gave no thought to the need to go among the masses to educate, organize and arouse them into waging a revolutionary struggle. But divorced from the masses they were only engrossed in the scramble of hegemony and empty talks. They did not unite the masses but divided them by factional strife.

They did not try to carry out the revolution by their own initiative but dreamed of achieving the independence of Korea by depending on foreign forces.

The self-styled leaders of the national movement held that building a national power by boosting education and industry is the only way to achieve national independence, so they should receive aid from the United States, France and other capitalist countries.

At that time, those who were allegedly engaged in the communist movement formed their own party groups and called frequently at the Comintern to gain its recognition. And they endeavoured to imitate mechanically established theories and experiences of others, without taking into consideration the historic conditions and specific realities in that country where a colonial and semi-feudal society was in existence. In this way, sycophancy and dogmatism were very serious obstacles in the way of revolution in 1920's.

Drawing on serious lessons from such consequences, in the early days of his revolutionary struggle President **Kim Il Sung**

found a truly revolutionary way, the way to go among the masses and wage a struggle depending on them. He also clarified the truth that a revolution should be carried out not by anyone's approval and instruction but by one's own conviction and on one's own responsibility and that all problems arising in the revolution should be solved in an independent and creative way.

I think that these starting points constitute the pivot of the Juche idea and run through it and that the essential character of this idea different from the ideas of previous ages is expressed in these starting points.

The discovery of these starting points made it possible to prepare a cornerstone on which the Juche idea was created illumining the road to be followed by mankind. This was a great discovery which the history of mankind could be proud of.

In the history there were a lot of discoveries and inventions which contributed to the development of mankind, but very few of them can be compared with such a great truth as the starting points of the Juche idea.

This truth is indeed a great motive force which transforms the world and advances the history by giving full play to the inexhaustible creativeness of the masses.

On the basis of this truth which had been testified through the difficult revolutionary practices, President **Kim Il Sung** clarified the principles of the Juche idea and advanced the Juche-oriented line of the Korean revolution in June, 1930. This was a great event

which proclaimed the birth of the Juche idea and the Juche-oriented revolutionary line.

With the creation of the Juche idea the people were able to be guided by a correct guiding principle which would be ever-victorious along the struggle for independence.

At the seminar on the Juche idea held in 1977, Pagalu Hiralin, the representative of Mauritius, said about the significance of the creation of the Juche idea: "When I felt the need to transform the world, I thought about what Archimedes of ancient Greece said. He had said that if he got a lever and a fulcrum, he could move even the earth to another place of the universe. But he could not get the lever and fulcrum with which to move the earth. However, through his ideological activity President **Kim Il Sung** found a fulcrum. It is the very Juche idea which makes it possible to transform the world, in particular, the backward and developing countries."

CHAPTER 2
The Philosophical Principle of the Juche Idea is an Original Outlook on the World

All the progressive ideas have their own starting points as well as their philosophical principles on which they are based.

The philosophical principle of the Juche idea is a philosophical outlook on the world explained by this idea. It is the ideological, theoretical and methodological basis of the Juche idea. Therefore, if we are to acquire deep knowledge of this idea and have correct understanding of the revolutionary theory and method of Juche, we must be well-versed in this philosophical principle.

Without having to know this principle it is impossible to understand correctly the greatness, originality and truth of the Juche idea. Therefore, I would like first to touch on the philosophical principle of the Juche idea.

1) What is the Fundamental Question of Philosophy Raised by the Juche idea

The fundamental question of philosophy is a question which a philosophy must solve first before other questions so as to fulfil its mission. So we can say this question is the logical starting point of philosophy. With this knowledge we can understand how the Juche idea raised the fundamental question of philosophy and how it answered this question.

The materialistic dialectical view on the origin of the world having been clarified, Secretary **Kim Jong Il** raised the problem concerning man's position and role in the world as the fundamental question of philosophy and elucidated who was the master of the world, for the first time in the history.

The fundamental question of Juche philosophy is the question about the correlation between man and the world, that is, the question about whether man dominates the world or is dominated by the world, and whether man transforms the world or approaches the world fatefully. In a nutshell, the fundamental question of Juche philosophy concerns man's position and role in the world.

Since philosophical ideas appeared in the world, no philosophy has distinctly raised man's position and role in the world as the fundamental question of philosophy for thousands of years.

His Excellency Secretary **Kim Jong Il** said: "The preceding philosophy presented the correlation between matter and consciousness and between being and thinking as the fundamental question of philosophy."

This is the question as to which one has the primacy, matter or consciousness, that is, whether consciousness came into being first or vice versa.

The history of philosophical development for thousands of years was the struggle between these two different outlooks on the world.

Philosophers had thought that there were ample grounds for presenting the correlation between matter and consciousness and

between being and thinking as the fundamental question of philosophy. Their argument has been that man lives in the world. In order to hew out his own destiny, man must know what the world is and how the world develops. So what must be solved first is the origin of the world. Only when the question whether the origin of the world is material or not, is answered can one knows what the world is made up of and how it changes and develops. For such reason philosophers had paid concern to what the origin of the world is.

I would like to mention here the historical process of this philosophical development.

Through long-protracted struggle to conquer the nature and shape their own destiny, people discovered the secrets of nature one after another and dispelled mysterious illusions gradually. In this process they acquired the knowledge of the world, though on the primitive level, and came to have an idea that the origin of the world is material. This resulted in ancient materialism.

Because philosophy came to being in this way, the fundamental question of philosophy could not but be the correlation between matter and consciousness.

So it was regarded as natural that two philosophies, materialism and idealism, raised the issue of correlation between matter and consciousness and between being and thinking as the fundamental question of philosophy. It was thought that any other fundamental question of philosophy could not exist. In other words,

the guiding idea of a new age could not be created on the basis of any other philosophical principle, people had thought.

However, since the time I knew that the fundamental question of philosophy raised by the Juche idea is the problem concerning man's position and role in the world, transcending preceding philosophical principles, I have realized that the Juche idea is great because this fundamental question underlies this idea.

This is one of the reasons why I was attracted by this idea and have become its active sympathizer.

And I have had a clear understanding of the universal significance of the Juche idea while studying this new principle.

Why, then, the Juche idea presented man's position and role in the world as the fundamental question of philosophy?

First of all, it is because the Juche idea was created reflecting the requirement of the new age. The new age requires a new world outlook and progress of the times is accompanied by the development of a new world outlook.

Our times, when the people's struggle for independence is launched on an incomparably large scale and in different forms throughout the world, demanded the evolvement of a new world outlook, which would enable them to become masters of their own destiny and shape it in an independent and creative way. For the evolvement of such outlook, a solution had to be found to the problem concerning man's position and role in the world. This is the very reason why the Juche idea presented the problem con-

cerning man's position and role in the world as the basic question of philosophy.

This basic question also coincides with the mission of philosophy.

Originally, philosophy is necessary for answering the question of man's destiny. Man had debated about the world outlook so as to hew out his own destiny and, as a result, philosophy came into being as a science which studied the world outlook. Apart from man's destiny, talking about world outlook is empty talk.

If a world outlook is to fulfil such a mission, it must elucidate the position and role of man, the subject of cognition and practice. It is explained by the fact that man is also a part of the world and he must shape his own destiny living in the world.

Man always has relations with the nature and society and hews out his destiny in this relationship.

Therefore, in order to find a correct solution to the question of man's destiny, the proper answer should be given to the (question of what relation man has with the world, that is, whether man dominates the world or the world dominates man and whether man plays a decisive role in transforming the world or any other thing does. After all, the question of man's destiny implies the problem concerning man's position and role in the world.

I think that the Juche idea has become the most scientific philosophical idea, for it presented the problem concerning man's position and role in the world as the basic question of philosophy.

2) What Are Man's Position and Role in the World

Secretary **Kim Jong Il** said:

"The Juche idea raised the fundamental question of philosophy by regarding man as the main factor, and elucidated the philosophical principle that man is the master of everything and decides everything."

That man is the master of everything and decides everything means man's position and role in the world.

That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that he plays the decisive role in transforming the world and in shaping his destiny.

The world consists of nature and society. In relation to nature man holds the position of master who dominates the world. There are many material things and living beings in nature, but none other than man dominates the surrounding world.

However, it does not mean that man is dominating the whole universe completely.

Let me take one example here. I happened to give a lecture on the Juche idea in a university.

When I explained that man is the master of everything, a student stood up and asked: "Man has not yet conquered the whole universe. Such being the case, can you say that man is the master of everything?" Such question was possible. He did not understand that the question of whether man holds the position of master or

not, is not the question of whether man is now dominating the whole world completely or not, but the question of whether man lives dominating the surrounding world or man lives in subordination to surroundings.

I replied to him, "Man has not yet conquered a lot of things on the earth, to say nothing of the universe. That man is the master of everything means that man is not the being who lives in subordination to the surroundings, but he lives making the world serve his own needs and is capable of dominating the world. There are a lot of domains and objects which man cannot dominate now, but the scope of man's domination will be expanded continuously as society and science develop".

This example may help you have a correct understanding of the meaning that man is the master of everything.

Man is the master of society as well as of nature. That man is the master of society also means that he dominates society.

Society is different from nature. Society came into being with the birth of mankind. A society without people is inconceivable. Material and cultural wealth in society have been made and used by people. Relations between men have been established and controlled by people. However, that man is the master of society does not mean that the masses of the people are the real master in any society.

It is because in the exploiter society the masses of people do not own all the material and cultural welfare, though they produce them, and they become the object of exploitation and oppression.

The second aspect the Juche idea raises is the philosophical concept that man decides everything which contains the idea that it is none other than man who plays the decisive role in hewing out man's destiny.

The change and development of matter are affected by various factors. However, these factors do not play the same role. There may be some factors that would play more decisive role than the others.

Man is the decisive factor for transforming nature and society; he is a social being with creativity and consciousness. As this, issue will be dealt with in other chapters I do not intend to discuss it here.

The only point I would like to emphasize is that you should not understand the definition that man decides everything as that all matters of the world move and change just because of man's role.

All matters move and change thanks to their own reasons and characteristics in accordance with the laws governing their development. Man's transformation of a certain matter in accordance with his own interest actually presupposes matter's law of movement.

If someone tries to transform a certain matter, ignoring-its own law of movement, he is sure to fail.

However, even though man may cognize the laws of the objective world and take advantage of them, it does not mean that in reality he controls and dominates all matter in the world. There are still many movements of matter man has not yet controlled and

dominated. This is certainly self-evident. Therefore, the decisive role man is said to play in the world should be understood in such a way that man plays far greater role than other factors in transforming the world, not in the way that movements and developments of all matters of the world are governed by man.

From the philosophical principle that man decides everything in the world I acquired a sledge-hammer with which to attack these advocates of the theory on "Human Crisis".

Now some people, smitten by the fact that with the development of science and technology the remote-controlled auto machines and robots have come into being, replacing man in work in many spheres, are even holding out the theory on "Human Crisis", thinking as if man is robbed of his position by these sophisticated technical means and reduced to powerless being. This cannot be construed otherwise than as their mistaken viewpoint as to the decisive role man plays in the changes and developments of matter. Unlike them, I think that the remote-controlled auto machines and robots reveal the inexhaustible creativity and the truth that man plays the decisive role in the transformation of world, and presents the authentic evidence vindicating the fact that as society develops and the mechanic civilization continues the role of man in transforming the world becomes bigger and bigger. This thought is based on the conviction I had during my visit to the DPRK.

One day I had a chance to look round the Exhibition of the Achievements of Socialist Construction, located in the centre of Pyongyang city. The Exhibition was equipped with a great number of machinery and equipment as well as their products including

various types of robots, remote-control devices and optical fibre which are typical of up-to-date science and technology, as if to testify to the power of self-reliant economy. All those were the products the Korean technicians and workers created drawings with their own techniques, equipment, and resources. I could not help thinking a lot looking round them. Is it really possible for a country which in the past could not work out even an ox-cart to bring about such a miracle?

Needless to say that it is attributable to the principle of the Juche idea that man is the master of everything and decides everything, the principle blossoming out into full flower.

Even the history of development of world science and technology shows that the bigger man's role becomes and the further society develops, the more rapidly the science and technology develop. Therefore, we can understand that the theory on "Human Crisis" is nothing but misconception of the imperialists who are breathing their last breath of the generation to inspire among the people pessimism, depression and non-resistance, so as to take the edge off their struggle against the exploiter society.

Today the mechanic civilization in many Western capitalist countries has given rise to the misfortunes of people in many aspects. The reason lies not in the development of machinery but in the contradictory social system that has reduced man into a slave of machine.

Winding up my narration on this issue, I cannot but assert that it is important to overthrow such a social system that makes man an appendage of the machine he has made.

What is the answer the principle of Juche philosophy has offered to the question on man's destiny?

As mentioned before, the main mission of philosophy is to offer answer to the question on man's destiny. Therefore, it is inevitable for philosophy to directly answer the question on man's destiny. However, the former philosophies could not give an answer to this question as they did not raise the fundamental issues of philosophy centering on man.

All schools of philosophy I studied did not put up man as the centre of their fundamental issues. The way in which I can carve out my destiny is only in the Juche idea because the philosophical principles of the Juche idea deal with the question of man's destiny.

Chairman **Kim Jong Il** said as follows: "That man is the master of everything means that he is the master of the world and of his own destiny; that man decides everything means that he plays the decisive role in transforming the world and in shaping his destiny." *(On the Juche Idea., p. 9)*

From the aspect of man's destiny, the philosophical principle that man is the master of everything and decides everything means man is the master of his own destiny and the strength with which man shapes his destiny lies in himself.

Being the master of everything, man, before anything else, becomes the master of his own destiny. There is nothing other than man who takes the responsibility for man's destiny and who decides man's destiny. Since all things existing in the reality of the

world are to be controlled and transformed by man, they cannot decide the destiny of man, too. The master of man's destiny is the man himself. Man does not count his destiny on anything nor does he have anywhere to depend on.

The strength with which man shapes his destiny is also within himself. There is no "being" in the world, who shapes the destiny for man. Man can shape his destiny only with his own hands, and he has such strength. Man shaped his destiny and is still shaping it, by conquering the nature with his creative labour and transforming society with uninterrupted struggle.

This is proved by the long history of mankind.

The philosophical principles of the Juche idea that man is the master of everything and decides everything, consequently, offers such scientific answers to the question on man's destiny.

3) What are the Essential Features of Man Illuminated by the Juche Idea?

What kind of being man is? This question is not raised for the first time in our times but has been the subject on which people paid great thought for a long time so as to acquire a philosophical solution.

Even though the former philosophies did not raise man's position and role in the world as the main topics of philosophy,

they, in any way, tried to give answers to the question on man's destiny, not ignoring the question as to what man is.

The question as to what man is, is the topic that concerns not only the philosophers but also common people because it is related to all matters taking place in the people's life.

In order for man to live and develop for the worth's sake and promote history at an unprecedented speed, it is essential to correctly know of himself. Important as this question is no one has given answer to it correctly. With regard to the ideological trends on the issue, many instances can be drawn. However, as there is no necessity to do so, I will not go further.

Then, what are the man's essential features illuminated by the Juche idea?

Chairman **Kim Jong Il** said as follows: "The leader gave a new philosophical conception of man by defining independence, creativity and consciousness as the essential features of man, the social being." *(On the Juche Idea., p. 10)*

Independence, creativity and consciousness are the essential features of man distinct from all other material objects of the world. It is true that man is also a material being. However this does not mean that man has nothing different from other material beings in the material aspect.

Such a case can be compared with animals. Man is possessed with brain, which is developed incomparably with animals, and delicate hands, and moves the body freely walking with two feet. However, these are not the essential features which fundamentally

distinguish man from other material beings. Because such biological features cannot explain the reason of man living by dominating and transforming the world.

Man has essential features which are not found in other material objects, thanks to which man can dominate and transform the world. These are independence, creativity and consciousness.

Chairman **Kim Jong Il** profoundly viewed the essential features of man in the relations of material world and in the link with the sociopolitical community, thus elucidating innumerable, valuable truths including socio-historical principle based on the development of the philosophical outlook of Juche on the world and the nature of man and the outlook on life.

It can be said that herein lays a great exploit of Chairman **Kim Jong Il** who has developed in depth the Juche idea.

Proceeding from such a context, I had a thought that it is imperative for someone who wants to have a deep understanding of the Juche idea, the man-centred idea, to digest the philosophical principle clarifying the position and role of man which underpins the Juche idea, and to this end, to clearly understand the essential features of man.

This is also the lesson I have drawn in the course of studying and disseminating the Juche idea. Then, let me delve more concretely into the essential features of man elucidated by Chairman **Kim Jong Il**.

(1) Man is a social being with independence

Chairman **Kim Jong Il** said as follows: "Man is a being with independence, that is, an independent social being."

Man has an attribute of social being who wants to live and develop independently as the master of the world and of his own destiny. Such an attribute can hardly be detected in other living organisms, that is, animals and plants.

Animals and plants live by adapting themselves to the surrounding world. Man is fundamentally different from these ones. It is true of course that man also has the influence of natural atmosphere, as a part of nature. However, he does not live by adapting himself to the natural environment but lives by overcoming the fetters of nature and making all serve him.

For man as a social being, independence is the life and soul. Independence becoming the life and soul of man means the socio-political integrity. As a social being man has sociopolitical integrity. It is the life man takes as a social being. To man the socio-political integrity is more valuable than the physical life. When man as a social being loses the socio-political integrity, he is as good as dead though he is alive physically.

If man's life is just for eating to live on, it is nothing different from that of animal. Therefore, people struggle against the oppressors for independence, the socio-political integrity, though the struggle costs their lives.

In the history of the world, we can name tens of thousands of just people who sacrificed their one and only lives just for the freedom and happiness of the country and the people and for the independence of the masses of people. They also knew the value of life. But they sacrificed their lives because they thought that they would rather die than live worthless and servile life, subjected to others.

Such instances can be found in many countries innumerably. However, I would like to briefly refer to the impression I got at the revolutionary martyrs cemetery I paid a visit to during my sojourn in the DPRK.

In the north-western part of Pyongyang, there is situated the Jujak peak where the remains of the revolutionary martyrs who devoted their young lives to the anti-Japanese revolutionary struggle which was organized and led by President **Kim Il Sung**, were buried. I could not but be engulfed by the solemn feeling before the busts of the anti-Japanese heroes decorated by medals of hero inlaid with the shining gold star, and red flag. All of them died a martyr's death at young age. Among them there was an under-ground political worker in the person of Ma Tong Hui, who after having been captured by the enemy, cut his tongue with his teeth because of the possibility he thought of being forced to disclose the secrets of the organization at any moment due to the harsh torture. Hearing of this story, I could not suppress the rising emotion. I thought that he could display such an unimaginable sacrifice because probably he had revolutionary conviction to regard the political integrity more valuable than the physical life. His deeds

had been handed down eternally along with the glorious history, forcefully inspiring the tens of thousands of people towards the sacred struggle for independence.

The socio-political integrity, this is indeed valuable and everlasting for man, cannot be treated with anything.

However, some people regard the physical life more valuable than the political integrity, saying that the latter exists only when the former is alive. Of course, it is true that the physical life is also precious. That is why people yearned for a long life in good health for a long time and fabricated a number of legends about the "elixir". But for man the mere maintenance of the physical life cannot be the basic objective of life. The physical life is, in any way, necessary for man to render service beneficial and worthwhile to society and people, and only such a deed would add value to the physical life. There is a Korean proverb, "The tiger leaves his skin behind him, while man leaves his name." This saying instructs that only when man devotes his physical life to the sacred work for the country and the people, for the society and the community, does his life become worthy.

(2) Man is a being with creativity

Chairman **Kim Jong Il** said as follows: "Man is a being with creativity, that is, a creative social being."

Creativity is an attribute of social man who transforms the

world and shapes his destiny purposefully and consciously. By virtue of his creativity, man transforms nature and society to be more useful and beneficial to him by changing the old and creating the new. Unlike animal, man has creativity, his method of activity developing further as times go by. Man is creative for he is possessed with creative ability. The independent demand gives rise to the creative activity of man, while the creative ability is the base on which the creative activity is conducted. The greater such a creative ability becomes, the more vigorous would be the creative activity and the more powerful would be its effect.

(3) Man is a social being with consciousness

Chairman **Kim Jong Il** said to the following effect: "Man is a being with consciousness, that is, a conscious social being."

Consciousness is an attribute of social man, which determines all his endeavours to understand and reshape the world and himself.

Man makes constant activities in order to understand the world and himself and to reshape the nature and society and to reform himself. Man conducts conscious and transforming activities.

Then, how does the consciousness determine man's endeavours? Man should know the law governing the world and its development process, so as to live. Due to consciousness, man can

understand the characteristics of matter in the surrounding world and processes and conditions in which they change and develop.

Consciousness enables man to transform matter to serve his interests. Because of consciousness, man, whenever he views things, always thinks as to whether they are useful to him or not and in what way he can make them useful. No man in the world works without any thought. Because of consciousness, man displays perseverance and brevity in doing any sort of work.

Therefore, all man's endeavours to cognize the world and transform it are determined by the consciousness. Hear lies another fundamental difference between animal and man.

Independence, creativity and consciousness, which are the essential features of man, are closely linked with each other.

Let me analyse the relation between independence and creativity.

Independence finds expression mainly in man's role as transformer of the world. Therefore, independence and creativity are closely linked with each other. Apart from the position of man as master of the world, the creative role of man to transform the world is inconceivable, while without the creative role of man to transform the world, it is impossible to guarantee the position of man as master of the world. Thus, creativity and independence are uniformly expressed in man's life. We cannot distinguish man's action in such a way that this is the expression of independence and that is the expression of creativity.

Next is about the relation between consciousness and independence and creativity.

Consciousness guarantees man's independence and creativity. Man's concrete demand for independence is cognized by consciousness while the creative activity to cognize and transform the world is based on consciousness. In other words, because of consciousness, man is conscious of living and developing as master of the world, and his activities to cognize and transform can be conducted purposefully and consciously in accordance with his interests.

Independence, creativity and consciousness are what enable man to be superior to any other being and to be the most powerful being in the world, to approach the world not fatalistically but revolutionarily, not passively but actively, and to reshape the world not blindly but purposefully and consciously.

These attributes man is possessed of are social features, formed and developed socially and historically. In other words, they are not given by nature but by society and they are not born of nature but of society and history, to be formed and developed.

Needless to say, for the developed physical organs, man has the complex functions of cognition and working, the special functions that cannot be had by other living beings. However, we should not think that the essential qualities of man, that is, independence, creativity and consciousness, are formed through the evolutionary process of man's physical organs. The essential qualities of man did not exist nor could they exist as a sort of bud before the formation of society.

The developed physical organs of man may become the physiological conditions in which man can acquire independence, creativity, and consciousness; but they are not the birthplace of independence, creativity and consciousness. In any way, man's attributes are formed in the process of having social relations and of conducting activities, and are developed historically. In the course of social life man could acquire independent demand to live as master of the world, creative ability to transform the world purposefully and consciously and the ideological consciousness to measure and control his actions.

Independence, creativity and consciousness, formed in such a way, were handed down to the descendants generation after generation, and were further developed again on the basis of new practices. In the world there is only man who has independence, creativity and consciousness; the reason is that it is only man who lives by forming social community.

There is a great significance of the above-mentioned philosophical solution on the intrinsic nature of man. It, first of all, has a great significance in remarkably enriching the content of Juche idea and further enhancing its revolutionary spirit, spirit of truth and traction power. The Juche idea is deployed and systematized with the main stress of solution on the intrinsic nature of man and thus it displays traction power and vitality as a revolutionary doctrine centred on man.

His Excellency **Kim Jong Il** advanced man's intrinsic nature as an essential principle of completing the true philosophical world outlook of man. As a result, man's intrinsic nature was viewed

profoundly in the relation of material world and his position and role in the world was clarified.

His Excellency **Kim Jong Il** made a new scientific understanding to be the whole picture of the philosophical world outlook giving the most scientific answer to the problem of man's destiny only by embracing all principles in man's intrinsic nature, his position and role in the world.

The establishment of a correct understanding on man's intrinsic nature deepened and developed the principles of Juche idea more and more.

As we have noted above, independence, creativity and consciousness illumine the principle that man takes a position of master in the world and plays a decisive role in the development of the world and transformation of human destiny.

These essential qualities of man also elucidate the principle on social and political organism and that of comradeship beyond the principles of equality while considering the relation of social collective and individual.

Thus His Excellency **Kim Jong Il** solved the problem of essential quality of man in the relation of social collective and individual so that the Juche idea was remarkably developed and enriched to be a profound revolutionary doctrine which had a social and historical principle and that of revolution.

I think that the principle on the essential quality has also its significance for people to have their true view of life.

When we see the life of man, the physical life and individual existence are the first to be in our sight. For all this, if a man tries to encroach upon the interests of other people and to eat and live for himself well thinking first of only his own physical life, such a man is the same with animals that live satisfying only the demand of physical life and will be isolated from the social collective and the masses. People who regard a true life of mankind as precious one with awareness of the intrinsic quality of man find more worth-while life in their struggle for the social collective.

CHAPTER 3
The Socio-historical Principle of the Juche Idea Illumines the Law of Socio-historical Development in the most Scientific Way

The Juche idea elucidates a new socio-historical principle with the help of a new philosophical principle. If a philosophical principle is a philosophical world outlook which illuminates our standpoint about the world, it can be said that a socio-historical principle is a socio-historical outlook which illuminates our standpoint about the society.

The socio-historical principle is also based on the new philosophical principle that man is the master of everything and decides everything.

This principle gives an answer to the problems such as who is the subject of the socio-historical movement, what the essence of the socio-historical movement is, what the characteristics of the socio-historical movement are and where the energy pushing this movement lies.

So I think that the Juche-oriented socio-historical principle elucidates all problems arising in understanding the law of the socio-historical development in a scientific way.

For us study of the Juche idea is aimed mainly at developing our country and the society by using it in our thinking and doing.

1) The Subject of Social History is the Masses of People

The dear leader Comrade **Kim Jong Il** said as follows:

"History develops through the struggle of the masses to transform nature and society."

This teaching illumines clearly the decisive factor of socio-historical outlook. Because it is a new thing which can never be found in the former socio-historical outlook.

The fundamental difference between the socio-historical principle of the Juche idea and all former socio-historical outlooks appears concentratedly just in this point. I am not here trying to say any more about the former, historical outlook.

Then, how does the Juche-based socio-historical principle clarify the law of social development?

The Juche-oriented socio-historical principle illumines the lawful course of socio-historical development with the popular masses at the centre.

The popular masses are none other than the collective of people which regards independence as its own life.

Therefore, the popular masses wage a ceaseless struggle to realize independence.

The popular masses master nature for independence and make a struggle to transform it when it comes in the way of its independence. It is indispensable for the popular masses who regard inde-

pendence as their intrinsic demand to make efforts for it.

Moreover, the masses of people have the creative ability to transform nature and society, with a view to realizing their independence.

After all, the history develops in accordance with the independent demand and the creative role of the masses of people. The long history of the mankind changed and developed steadily as governed by the law illumined by the socio-historical view of Juche, and it still changes and develops.

The discovery made by the socio-historical principles of Juche that the subject of history is the masses of people is the fundamental innovation in the socio-historical outlook.

The Social Movement has its Subject

That the social movement has its subject is the characteristics of the social movement which differentiates it from nature's movement. This truth is discovered by the Juche idea for the first time.

Comrade **Kim Jong Il** elucidates that nature's movement has no subject, whereas the social movement has its subject.

Nature's movement has no subject, means that there is no subject who makes the movement and pushes it ahead, purposefully and consciously.

The movement of nature is caused spontaneously by the interaction of matter in the objective world. All movements taking place in nature that is, ranging from simple matter to the complicated biological movement including the movements within the solar system and the atomic ones are the expression of interactions between matters in a spontaneous manner.

In these movements, with no exception, there is no performer who purposefully and consciously makes them push ahead.

Unlike the nature's movement, the social movement has its subject. All social movements with no exception are made and promoted by performers in charge. The person in charge is none other than man, namely, the popular masses.

The reason why people are the only subject of social movements lies in the fact that all social movements are made in order to meet the aspirations and demands of the popular masses to live independently.

The second reason is that it is only the popular masses that have the power and ingenuity with which to transform nature and society.

The popular masses are a collective of people with independence, creativity and consciousness. Nature and society are transformed by just the creative power of the masses of people.

Proceeding from the principle that masses of people are the subject of social movements, Comrade **Kim Jong Il** pointed out that the popular masses are the masters of the revolution and construction and the decisive factor for developing and trans-

forming nature and society. It is because revolution and construction are for the popular masses. It is also related to the inexhaustible power and ingenuity of the popular masses.

The masses of people do not become the master of history on their own. As mentioned above, history is created by its subject, that is, the masses of people. However, it by no means indicates that masses of people become the master of history of their own and fulfil their role as the master.

In order for the masses of people to be the genuine master of history, they should, first of all, become conscious ideologically and unite into a single political force. This process is called consciousness-making and organization-forming. The more the masses of people become conscious and the more strongly they unite, the more powerful their force will become. Therefore, it is only when the popular masses are made conscious and organized that they can achieve success in the work.

However, the masses of people do not become conscious and organized of their own accord. To this end there should be leadership unconditionally.

2) Human History is the History of the People's Struggle for Independence

There are so many books on history and on the laws of historical development in the world. However, the readers can hardly

draw correct answers from these books as to where the trend of history progresses.

History is by no means created by the will of a certain mysterious "being" or "prominent figures". The books of history written by feudal historians and bourgeois historians did not mention the trend of history; they only put forward unscientific viewpoints. Even Marxism, though it contributed to crush the unscientific viewpoints on history by stipulating that the human history is the history of class struggle, has not given exact answers to the characteristics and the governing law of the history, too. It is therefore necessary that the Juche-based outlook on history is taken into account.

What is the essence of the historical movement?

Comrade **Kim Jong Il** said as follows: "The history of human society is the history of the struggle of the popular masses to defend and realize independence." The human history is the history of the masses of people who have struggled for independence. This is the essence of the socio-historical movement.

In the process of history, nature and society as well as man have indeed greatly changed thanks to the socio-historical movement of popular masses. All the changes that took place on the globe along with the process of history show with no exception that they are all of the masses of people to realize independence, their life and soul. The reason that the human history is the history of struggle of the popular masses for independence is before all else related to the fact that the socio-historical movement that

advances the history is the movement with the objective to realize independence of the masses of people.

The performer-in-charge of socio-historical movement is the popular masses. Therefore, the objective of the socio-historical movement cannot be otherwise than for realizing independence of the popular masses. Consequently, the socio-historical movement of the people with the objective to realize their independence becomes the history of the struggle of the popular masses for independence.

The second reason is that the history is related to the fact that it is changed and developed by the struggle of the masses of people.

The change and development of history means the change and development of nature, society and man. Then, the change and development of nature, society and man is caused by the struggle of the popular masses. In other words, the struggle of the masses of people gives rise to the change of the social system and also conquer of nature as well as the makeup of all material and cultural welfare. In the course of the struggle to transform nature and society, the popular masses prepare themselves to be more powerful beings. In short, because of the popular struggle the nature, society and man change.

The change of social systems from slavery to feudalism, to capitalism and to socialism is made by the struggle of the masses of people. Such a struggle of the masses of people is just for realizing their independence. The socio-historical movement is brought about by the independent demand of the popular masses

and is promoted by their struggle to realize the demand. This is the truth of history on the essence and the governing law of the socio-historical movement illuminated by the Juche idea.

Even though I am not a historian, looking on the process of the past history, I came to the conclusion that the trend of history is sure to follow the way towards realizing the independence of the popular masses as they demand, going through many turns and twists. This is the inevitable law of the historical development.

But there are people who try to check this current of history.

How ridiculous it is!

Whenever I meet with this or that problem on the world arena through the various means of mass media, I use to consider it on the basis of the socio-historical principle of the Juche idea. Then I can clearly distinguish which the justice and progress. The masses' struggle for independence contains these three struggles as its main content because the factor which fetters is in society, nature and man himself.

Therefore, the struggle for independence is waged in a comprehensive way in all spheres of social reform, natural transformation and human remoulding.

Why, then, does the struggle for achieving independence of the masses of people come to bear an international character?

This is because, first of all, the imperialist forces which infringe upon independence of the popular masses are united on an international scale. When imperialists challenge to dominate and

plunder the masses of people in collusion with one another, the people's struggle for independence cannot help becoming an international one.

Another reason for assuming the international character is that the oppressed races and peoples have a common feature in their historical position and interests. Because they had been robbed of their sovereignty by the imperialists, they were all under the imperialist slavery. This is why the people of these countries have the common aspiration and interests to fight against imperialism to achieve independence of their countries and nations and to lead a free and equal life as masters of the world.

The people of any country cannot achieve their independence without fighting against imperialism. So the struggle for anti-imperialism and independence becomes a common task of the world-wide people.

In a true sense, the people's struggle for independence at present is being united on one fighting front; it has joined in one gigantic flow of the world revolution.

Therefore, I think, although Asian, African and Latin American countries are far away from one another geographically with continents and oceans between them, since they are standing on one front of struggle for anti-imperialism and independence today, it is of great importance to wage a vigorous struggle for independence.

Unity is a decisive guarantee for the victory of revolution.

As is well known, the slogan of unity as a weapon of struggle of the working class was advanced by Marx and Engels for the first time.

This is distinctly expressed in the slogan "Workers of the whole world, unite!" which is formulated in the famous "Communist Manifesto" written by them.

This slogan, later, has made a great contribution to the strengthening of the international unity of the working class in the struggle against capitalist exploitation and oppression.

Much time has passed since Marx and Engels were active, and the people's struggle for independence has made progress. This struggle has been expanded on a world scale and not only the working class but also all the peoples whose independence had been infringed were brought together. This called for a new slogan which met the demand of the time.

The Juche idea has advanced a new slogan reflecting the demand of this time and has elucidated a correct method which enables people to achieve the unity and solidarity of all the anti-imperialist democratic forces.

His Excellency **Kim Jong Il** taught as follows: "All countries, all nations, and peoples the world over that advocate independence must struggle jointly, in close unity under the revolutionary banner of anti-imperialism and independence. This is the only way to abolish the imperialist world order which is based on inequality and full of contradictions, and to set up a new international relationship based or independence and equality amongst countries and nations."

In a true sense, I think this proposition elucidates distinct path for achieving the solidarity of the world progressive people, proceeding from scientific analysis to the international character of the struggle for independence.

It is because this slogan of unity contains the unity of all countries and all peoples throughout the world who defend independence.

Today the struggle for independence is being waged fiercely on the five continents of the world.

The people of many countries who have freed themselves from the imperialist yoke of slavery are advancing vigorously along the path of independence; all the progressive people of the world are fighting bravely against all hues of domination and subjugation; even capitalist countries are aspiring for independence. Thus, it can be said that a fierce struggle between independent forces and imperialist forces is taking place on the world arena.

The Juche idea teaches that a banner which makes it possible to unite rock firm all the countries advocating independence is the banner of anti-imperialism and independence because the ringleader infringing the independence of the masses of people is, now, and also in the past, the imperialist. After the Second World War the imperialists have been driven off from their colonies by the struggles of the people. However, their aggressive nature has not changed.

It is therefore that today any country and any nation

cannot achieve its independence without fighting against imperialism. Under these conditions the banner of unity for the countries and nations who advocate independence must, with no further ado, be the banner of anti-imperialist independence.

I should like to claim that all countries and people of the world who advocate independence must carry out the historical task for building a new world where sovereignty is realized, upholding high the slogan of unity which is elucidated by the Juche idea.

2) The Socio-historical Movement is a Creative Movement of the Popular Masses

If we are to carry on the building of a new society vigorously and to develop history with purpose and will, we should have a clear understanding that history serves for whom and what and by whom and by what role history is developed.

Preceding from that the character of socio-historical movement is a creative movement of the popular masses, the Juche idea explains scientifically that human history is the popular masses' history of creation.

His Excellency taught: "Human history is the popular masses' history of creation."

That human history is the popular masses' history of creation means, I think, that human history is the history which made progress as the material and cultural resources of the society were

created ceaselessly and old society was reformed and developed into new one by the creative activity of the popular masses.

Human history has made a continuous development by the popular masses' creative activity. Human history develops by the creative activity of the popular masses, the subject of history, not by any other factor. Here lies the creative character of history. From this point we can obtain the conclusion that if we are to be efficient in building new society, we should enhance the creative role of the popular masses.

CHAPTER 4
Let Us Embody the Guiding Principle of the Juche Idea

It is said that the Juche idea is the guiding ideology of revolution and construction. This is because the Juche idea clarifies not only the most scientific world outlook and the socio-historical outlook but also the guiding principles.

As far as I understand, if a guiding idea is to be complete, it should elucidate not only the philosophical outlook on the world and socio-historical outlook but also the guiding principles which enable us to put them into practice. It is only then that the guiding ideology will be able to become a torch which lights the straight path of the revolution.

This important problem, however, could not have been solved until now.

The reason why the struggle of the popular masses for independence in the past, must have undergone many vicissitudes is precisely the lack of guiding ideology.

The Juche idea is most scientific in its philosophical world outlook and socio-historical outlook; it also clarified correct guiding principles to implement them. This is one of the intrinsic features of the Juche idea which is fundamentally different from all former revolutionary ideologies. It is in this point that I have come to sympathize with the Juche idea.

In the guiding principles there are the principles of adhering to the independent stand, the principle of embodying the creative method and the principle of placing the main stress on ideology.

1) Independent Stand

What takes an important place in the guiding principles of the Juche idea is, in the first place, the principle of maintaining the independent stand.

This principle is the most correct principle to realize the basic demand of the popular masses who try to lead an independent life casting off all kinds of subjugation and fetter.

This principle has as its content the principle of Juche in ideology, the principle of independence in politics, the principle of self-sufficiency in economy and the principle of self- reliance in defence.

This is because the basic demand of the popular masses to realize independence in all fields of social life can be thoroughly put into effect only by the principles of Juche in ideology, independence in politics, self-sufficiency in the economy and self-reliance in defence.

In order for the popular masses to realize their independence they must, above anything else, obliterate all sorts of subjugation and bondage. This calls for the principles of Juche in ideology and independence in politics.

The popular masses' independence, moreover, can be fully implemented when it is guaranteed by the sound economy and national defence.

Juche must be maintained in ideology.

His Excellency **Kim Jong Il** has taught that to establish Juche in ideology means having the consciousness that one is the master of the revolution and construction, thinking and doing everything, centring on the revolution in one's own country, and acquiring the viewpoint and attitude of solving questions by one's own talents and initiative.

Establishing Juche in ideology can be said to be the primary requirement of the masses' revolutionary struggle for independence.

It is because the master of the revolution in each country is the people of that country and to conduct the revolution successfully is the basic task of its people. In addition, when the revolution is performed successfully in each country, the world revolution goes on well, too.

We should understand clearly that only when we establish Juche in ideology can we thoroughly carry out the principles of independence in politics, self-sufficiency in the economy and self-reliance in defence.

It is only when we hold the independent ideological viewpoint and the method of thinking that we can solve all problems which arise in the field of policy in an independent way.

Unless we establish Juche in ideology, we will be caught by flunkeyism, thus failing to solve all problems which are raised in the field of policy in accordance with our will and demand and in compliance with the interest of our country.

Juche in ideology makes it possible to enlist all reserves and potentialities to the full with the spirit of self-reliance and displaying high zeal and initiative and to achieve the country's economic self-sufficiency by building the independent national economy.

If we rely on others and fail to believe in our ability, we cannot display any initiative nor build a self-sufficient economy.

Juche in ideology also enables us to build a powerful defence capacity of our own which can defend our country by our own efforts without relying on others.

If we are to establish Juche in ideology, we must, first of all, know things of our country well and have a high national pride.

During my stay in the DPR Korea, I visited Mangyongdae where President **Kim Il Sung** was born and inspected the museum. There I was moved very much when I heard about the "1 000- ri Journey for Learning" made by President **Kim Il Sung**.

The story is that President **Kim Il Sung**, remaining true to his father's teaching that he should know Korea if he were to perform the Korean revolution, returned all alone to his native place, Mangyongdae from Badaogou, northern last of China, in his early days of twelve, making his path through virgin snow.

I felt keenly how important it is to have a deep understanding about the things of one's country, so as to perform the revolution of one's country with success.

I consider it very correct to emphasise in the DPRK today the education of Korean history and revolutionary tradition amongst all the working people, including a new generation.

In order to establish Juche in ideology we should also develop national culture to enhance the level of culture and technology of the people and fight against all sorts of outdated ideas as flunkeyism.

The principle of independence in politics should be maintained. Maintaining independence in politics is the most important requirement in embodying independence in all the fields of social life.

In a nutshell, it is because politics is of decisive significance in social life.

His Excellency **Kim Jong Il** has taught that maintaining independence in politics means upholding national independence and sovereignty of one's people, defending their interests and conducting politics by relying on them.

Independence in politics is expressed, above all, in defending national independence and sovereignty.

The masses of people can lead an ideal life by conforming to the traditions of the nation. Therefore their independence can be realized only when national independence and country's sove-

reignty are safeguarded. Here lies the reason why defending national independence and country's sovereignty constitute an important content of the principle of maintaining independence in politics.

Independence in social life is expressed in defending the interests of one's people and in conducting politics based on them.

The popular masses' interests and requirement for independence are spoken for and defended and realized by independence in politics. In order to attain political independence one should conduct politics which defends their interests and relies on them.

Since the construction of society is performed with country and nation as a unit, political independence is materialized through politics which defends the interests of one's people and relies on them.

Why, then, should the principle of independence in politics be maintained? It is because, above all, political independence is the first criterion of an independent sovereign country, its life and soul.

The characteristics of independent and sovereign country are political independence, economic self-sufficiency and self-reliance in defence. Also here priority should be given to political independence. Whether, it is an independent sovereign country or not depends largely on whether it has political independence or not.

There does not exist an independent sovereign country which fails to attain political independence. It is only when it realizes

independence in politics, maintains originality in mapping out and carrying out all lines and policies and exercises complete equality and sovereignty in foreign relations that it can be said to be a real independent sovereign country.

When we say that political independence is the life and soul of the independent sovereign country, it is because if we lose political independence, we come to lose the country's independence completely.

Without political Independence it is impossible to have independence in any field of social life. Nor is it possible to keep the dignity of the country and nation.

When one kneels down in the face of pressure of other country and follows others blindly, he cannot work out lines and policies based on his faith and decision and implement them, thus failing to protect the country's independence and dignity of the nation.

Therefore, in order to build a full-fledged independent sovereign country and attain independence, the principle of independence in politics should be surely maintained.

What, then, is important in ensuring independence in politics?

It is, first of all, to decide lines and policies independently and implement them by one's own correct guiding ideology and according to one's decision.

The basic in politics is to map out policies and carry them out. When we work out policies and implement them in an independent way, we can say that it is independent politics. If we receive other's

pressure and intervention or move according to other's baton, we cannot maintain principle and consistency or ruin the revolution and construction in the end.

In order to ensure independence in politics, as well, we should execute complete sovereignty and equality in external relations.

There are large parties and small parties, big countries and small countries and economically developed nations and back warded ones; all the countries and nations are equal and independent.

No one must infringe other's sovereignty or be infringed upon in his sovereignty. It is only when all parties, all countries and all nations execute their independent rights substantially that they can conduct really independent politics.

In the question of adhering to political independence some people are doubtful if it may conflict with internationalism. This question was debated amongst our philosophers. Some persons think as if independence runs contrary to internationalism.

Their misunderstanding is that they are failing to realize that there should be no genuine international solidarity and friendship apart from independence. To tell the truth, as we cannot form a true friendship with those who do not respect other's opinion and demand to obey them in the relation among people, we cannot promote friendship and solidarity with those counties which do not respect the sovereignty of other countries and are fond of meddling in another's business.

For this reason, the Juche idea has taught that independence and internationalism are not contrary but are relying on and are united with each other. It is only when the independence of each country is thoroughly maintained that the international solidarity can be ensured.

I cannot but admire independent politics in the DPR Korea. This is the most important impression which I had towards the DPRK. At the Pyongyang airport and various places in the capital city I saw in the slogan "Let us live our own way!" the vivid feature of independent politics in DPRK. It is said that the slogan was advanced by His Excellency **Kim Jong Il**. Here is contained the independent spirit that the Korean people would not subordinate themselves to anyone, firm will to protect the dignity and honour of the Korean nation and rock firm faith.

I felt that Korean spirit, Korean courage and the glory of DPR Korea are guaranteed by the vitality of this slogan.

The Principle of Self-support Should be Maintained in the Economy

Self-supporting in the economy is a guiding principle for realizing independence in the field of the economy.

It means in plain words that each country should develop its economy by itself and manage the economic life by its own efforts.

Economic self-support constitutes the material foundations for consolidating the independence of the country. Political indepen-

dence which is not backed up by self-reliant economy is, in effect, a matter of proxy. The country which is dependent on other countries economically will be reduced to their satellite; the nation which is shackled to others in the field of the economy cannot get rid of the plight of the colonial slavery.

Any nation should build up a self-reliant economy and produce the means of life by itself inside the country; only then it can get along by its own effort without "owing obligations to others".

Self-supporting economy guarantees firmly Juche in ideology, independence in politics and self-reliance in defence.

Economic self-reliance is an important condition for carrying out the principle of Juche in thinking. When a country is dependent on others economically and materially, her people will take to flunkeyism, dogmatism and dependence on outside forces and lose dignity and pride for their own nation.

It is only when an independent economy is constructed on the principle of self-support that a strong, national defence industry can be built to produce on its own the weapons and combat equipments needed for defending the country, and the armed forces can be modernized and the entire people be armed on the basis of the up-to-date science and technology of national defence. In this way the self-supporting economy provides a material guarantee for the application of independence to the spheres of ideology, politics and defence and, accordingly, the principle of self-supporting in the economy should be maintained to adhere to independence in all fields of social life.

Moreover, self-reliant economy provides the abundance of material and cultural life to the people. If the consumer goods are not produced on one's own and there is dependence on others people's requirements cannot be met in full nor their position as the masters of the state and society can be guaranteed materially.

In order to implement the principle of self-reliance in the economy, an independent national economy should be built.

To build such national economy means building an economy which is not shackled to others and which develops by one's own efforts and an economy which serves its own people and is developed by the people of the country.

Building an independent national economy is the correct line to maintain the principle of self-reliance in the economy.

First, it enables to develop the productive forces rapidly and improve the people's living standards steadily by making a rational and comprehensive use of the natural resources of the country.

Secondly, it enables to lay solid material and technical foundations of the country and strengthens the political, economic and military power of the country.

Thirdly, it enables to render a contribution to exercising complete sovereignty and equality in politics and in the economy in international relations and it also helps in consolidating the anti-imperialist, independent forces and socialist forces of the world.

Building a self-supporting national economy enables particularly the people, who had been backward economically and tech-

nically because of the domination and plunder of the imperialists in the past, to repulse the imperialist neo-colonial policy and eliminate national inequality by freeing themselves from their domination and exploitation.

For a self-supporting national economy to be built, the principle of self-reliance should be maintained in economic construction.

This principle is a revolutionary spirit and a fighting principle to do a thing by oneself.

Maintaining this principle is a fundamental problem upon which the success of the construction of an independent national economy depends. The people who struggle tenaciously with a belief in their own strength will perform difficult tasks whatsoever, whereas the people who look to others for help without believing in their own strength will do nothing with credit.

In order to build a self-supporting national economy, the economy should be developed in a diversified and comprehensive way.

Building a diversified economy means setting up all the various sectors of the economy, and building a comprehensive economy means arranging all the processes from the production of raw and other materials to the production of semi and finished goods.

It is also imperative to equip the economy with modern techniques and to train a large army of national technical personnel.

Technological self-reliance guarantees self-supporting economy. If a country has not its own advanced technology, it cannot but depend on others' technology in economic life. It is only when a country has its own developed technology that it can make an effective use of its natural resources and develop the national economy in a diversified way. It can also solve with credit the problem of freeing the people completely from the backbreaking labour and from the social fetters.

A greater number of national technical personnel should be trained to build an independent economy. This is posed as a problem of particular importance to those countries which is building a new society without their own technical personnel because of the imperialist colonial rule of the past.

In the true sense of the word, a self-supporting national economy is an economy which is for the benefit of its own people and which relies on their strength. Such an economy can never be built with the help of the technicians of other countries.

Solid raw material and fuel bases should be built to make the national economy self-supporting.

Depending on others in raw materials and fuel is tantamount literally to suspending the lifeline of the economy.

For the economy to be developed in a safe and far-sighted way, the economy should rely on its own raw materials and fuel bases without fail and the demands for them should be satisfied on its own in the main. Only then the economy can be developed on a

sound basis in the face of any world-wide economic fluctuations and economic sanctions.

In order to develop the economy by relying on its own raw materials and fuel bases, the natural resources of the country should be enlisted to the fullest and put to a rational use. Then the raw materials and fuel needed for the independent economy can be supplied mainly by oneself, not relying on importation. Moreover, the industry which relies on domestic raw materials and fuel should be developed from the start. If it is so, greater demands for domestic raw materials and fuel can be made, the natural resources be enlisted to the maximum and utilized rationally and, accordingly, the economy be developed on a sound basis.

In this part I will add some more words on the opinion that building an independent national economy, which is regarded as building an economy with the doors closed, is contradictory to the international cooperation in the economy.

An independent economy is opposed to the economic domination and subjugation of other countries, but it never negates the international economic cooperation. On the contrary, to closely cooperate in the economy and technology among countries is, it can be said, playing an important role in ensuring economic independence and strengthening the economic power of each country.

The newly-emerging countries can be taken as an example.

These countries are struggling for the common purpose of anti-imperialist independence. They have a great quantity of man-

power and material resources and a variety of useful experiences and technology. Therefore they are perfectly able to build sound economy without receiving "kindness" from the superpowers when they cooperate closely. The problem is that the economic cooperation between countries should always be subject to building an independent national economy in each country. In this sense, the economic cooperation is, to all intents and purposes, a means for building an independent national economy.

In other words, an independent economy does not contradict international economic cooperation; rather it activates such cooperation. I could gain a conviction in it from the power of the independent national economy of the DPR Korea. During my stay in DPRK I visited the February 8 Vinalon Complex in the industrial city, Hamhung, where the workers and technicians were producing chemical fibre from limestone with their own raw materials, technology and equipment. I had an idea that this is just the vali- dity of an independent national economy. I could not but envy it.

The independent economy proves its worth in DPRK, but the country does not disregard economic cooperation with other countries.

The trade-first principle put forward by President **Kim Il Sung** eloquently speaks of the fact that the country attaches great importance to the cooperation in the economy with other countries.

This practical example shows that an independent economy should be built for economic cooperation and vice versa.

The Principle of Self-defence Should be Applied to National Defence

National defence is an important affair upon which the destiny of a nation depends. The country which had neglected military affairs had surely been subjugated by others from the earlier ages.

Then, how should the question of national defence be solved for a country and nation to defend itself?

The Juche idea maintains that the principle of self- reliance in national defence should be maintained.

Self-defence is originally a fundamental principle for building a sovereign state. Defending oneself is an intrinsic nature of a man. Likewise, a country should have its own self-defensive armed forces. Self-defensive armed forces are one of the preconditions of a completely sovereign and independent state.

The principle of self-reliance in national defence is also a military guarantee for the country's political independence and independent economy. The construction of an independent national economy requires peaceful atmosphere and peace is safeguarded by strong defence capabilities.

Peace is not something that can be achieved by begging. The creation of peaceful atmosphere is guaranteed by a strong self-defensive power with which to frustrate any war manoeuvres.

For the principle of self-reliance in national defence to be carried out, armed forces should be built for self-defence before anything else.

War is, as a matter of fact, a confrontation between armed forces. Therefore, the essential thing in national defence is to build strong armed forces, which is organized with the sons and daughters of people.

In order to maintain the principle of self-reliance in national defence, an all-people, nation-wide defence system should be established, a defence industry of one's own built be consolidated.

These are the principles of Juche in thinking, independence in politics, self-support in the economy and self-reliance in defence highlighted by Comrade **Kim Jong Il**. They are the correct guiding principles the people should adhere to in the struggle to realize independence.

2) Application of Creative Methods

That creative methods should be applied is another guiding principle elucidated by the Juche idea.

H.E. **Kim Jong Il** said:

"In order to carry out the revolution and construction as required by the Juche idea, creative methods should be applied to implementing the lines, strategy and tactics of revolution as well as to formulating them."

To build a new society successfully, creative methods should be applied at the same time as maintaining independent stand.

I think the creative methods spring up from the creativity, an attribute of a social being, and the creative character of the socio-historical movement.

The principle of applying creative methods consists of two elements: the first one is to rely on popular masses and the other is to work with a profound understanding of the actual situation.

That the creative methods consist of these two elements is related to the fact that the revolution and construction are works of transforming nature and society of the popular masses who are their subject. Then, what are these two elements?

The Method of Relying on the Popular Masses

This is a method of solving all problems by enlisting the creative power and wisdom of the popular masses.

All problems should be solved by relying on them because they are the decisive forces in propelling the revolution and construction.

As mentioned above, popular masses are the masters of the revolution and construction and they have the power to propel the revolution and Construction. This shows that the popular masses are the subject of the revolution and construction and they are capable of doing it. That the popular masses are the most powerful and wise beings in the world, is well known.

A Korean proverb says, "A general by himself is no general." I came to know of this proverb while I was studying the Works of President **Kim Il Sung**.

The proverb means that a general without army cannot be called a general. This figuratively says that any work can be performed when the strength of the masses is pooled after a collective discussion, and nothing can be done by individual efforts.

The President mentioned this proverb while criticizing the officials who did not go among the masses to enlist their support.

The President had not only used this proverb for teaching the officials but also regarded it as a lesson to refer to in his work.

The famous *Chongsan-ri* spirit and *Chongsan-ri* method which are known widely across the world are in fact profound thought and wise method of guiding masses. These were conceived by President **Kim Il Sung** who, with a firm conviction in the strength of the popular masses, thought that all the problems arising in the revolution and construction could be solved when he relied on them.

He not only originated the thought and the method of guiding masses by creating the *Chongsan-ri* spirit and *Chongsan-ri* methods but also set brilliant examples by giving on-the-spot guidance.

During my stay in DPRK I visited several factories, enterprises, rural villages, schools and cultural and sports establishments. All those places, without exception, had traces of the President's guidance. From this, fact alone I could learn the greatness of his

leadership and the greatness of his serve-the- people traits. All the officials in DPRK now are learning the *Chongsan-ri* spirit and *Chongsan-ri* method created by President **Kim Il Sung** and his method of on-the-spot guidance. They are also going deep among the masses and working world- shaking miracles in the revolution and construction by organizing and mobilizing them. The power-fulness of the unquenchable creative strength of the Korean people is cultivated and grown in this way. H.E. **Kim Jong Il** clarified profoundly this method of carrying out revolution and construction relying on the popular masses.

First of all, in order to apply this method you should draw a correct line and policy that reflect the requirements and aspirations of the masses and make them regard it as "their own.

If the popular masses regard the line and policy which reflect correctly their independent requirements and interests as their own it is possible to solve successfully all problems rising in the revolution and construction relying on the inexhaustible forces of the popular masses and their creative wisdom.

In order to implement the method of relying on the popular masses it is imperative to draw the line and policy which reflect the requirements and aspirations of the masses above everything else. It is popular masses who know well the actual conditions and have rich experiences more than anyone else.

That is why President **Kim Il Sung** has already said earnestly that the popular masses are the teacher.

They think and act while living in the reality where the revo-

lution and construction is going on. Therefore, the popular masses know well the actual conditions where the revolution and construction are going on and accumulate more rich experiences than anybody else. Only reflecting the will and requirements of the broad masses is it possible to make up the correct line and policy in conformity with their aspirations and requirements and to encourage them to rise in the struggle gripping their hearts. If one fails to reflect correctly on the will of the people he would make subjective error in leading revolution and construction while preventing the masses from displaying their creativeness.

In order to embody the method of relying on the popular masses not only one has to draw the line and policy reflecting their will and aspiration but also make them to regard it as their own bringing it home to them.

In order to carry out revolution and construction relying on the popular masses it is imperative to rally them into one political force.

The political force to be mentioned means the working class, peasantry and other broad masses who rallied firmly around a working-class party and leader. The fact that it is one of the important methods to rely on the creativeness of the popular masses to rally them firmly into one political force lies in the truth that the unity is the might of the masses. The masses of the people who have inexhaustible strength cannot prove it fully at any time individually but they demonstrate their immeasurable strength when they are united firmly as one.

In order to do this, it is important to fight against every kind of old things going against innovations.

Apart from the struggle against the old things it is impossible to bring about innovation and to expect new thing to come. Therefore, in order to bring about continuous innovation in revolution and construction by displaying the creativeness of the popular masses one has to hold uninterrupted struggle against the old things. It is important to oppose passivism and conservatism.

It is imperative to develop mass movement in carrying out revolution and construction relying on the masses.

The mass movement is mighty in intensifying the unity and cooperation among the masses, giving their inexhaustible energy and wisdom to the full play and in accelerating the building of a new society through mass struggle and collective innovation.

Now in DPRK there have been launched the mass movements like the Three-Revolution, Red Flag Movement, the campaign to follow the example of the unassuming heroes, calling on the masses to bring about innovation for the acceleration of the complete victory of socialism, etc. Through these campaigns the people eliminate backwardness in idea, technology and culture. Such kind of mass movements in DPRK can really be called a work method which contributes to the mobilization and organization of the inexhaustible force of the popular masses relying on them.

Next, it is important to improve the method of work in carrying out revolution and construction relying on the masses.

If one has wrong method of work it is impossible to rouse properly the creativeness of the masses in carrying out the line and policies which reflect correctly their requirements and aspirations.

Referring to the necessity and method of relying on the popular masses in an all-round way Comrade **Kim Jong Il** has laid down sound ground conducive to the mobilization and organization of the popular masses' creativeness in revolution and construction organizing masses and awaking them.

The Application of Method Fitting to the Reality

The solution that fits the reality carries two aspects. One is that all problems should be solved according to the development of the changing reality and the other is that everything should be solved according to the actual condition of one's country.

In order to carry out revolution in conformity with one's own reality one should calculate correctly the objective and subjective conditions of the revolution and define the line, policy, strategy and tactics suitable to it.

Unless a revolutionary struggle is guided by the correct line and policy, the scientific strategy and tactics, it will ruin.

If one has to draw the correct line and policy, strategy and tactics, he would have to base himself on the scientific analysis of the subjective and objective conditions created in his country's revolution in any case.

The subjective and objective conditions in each country are different because each country has socio-historical conditions and national character different from the other.

If one fails to assess the subjective and objective conditions he would fall into subjectivism in making up the line and policy and bring great harm to revolution and construction. In order to carry out the revolutionary struggle suitable to one's own reality one should have correct attitude towards the approved theory.

As for the theory, it has been evolved in the revolutionary practice of the past period. Therefore, the theory cannot be applied as it is to the revolutionary struggle and to the work of construction which takes place in a new historical condition. Preceding from this it is a matter of importance to get correct attitude towards the approved theory, to carry out revolution and construction in conformity with one's own reality.

In approaching definitions and formulas one should take into account that they reflect the conditions of the time and are developed under those conditions.

Any idea or theory, whatever it may be, reflects the requirements of the given time and is developed under its given conditions. Therefore, in order to understand the intrinsic meaning of the idea and theory one should inquire into the fact that the idea and theory reflect the requirement of the given time and develop under its conditions. The theory unsuitable to the actual condition is useless.

Marxism and Leninism which had been evolved a century or a half of century ago reflect the requirements of the given time. Therefore, it is wrong to swallow them as a whole.

As H.E. **Kim Jong Il** said, the starting point in the guidance of the revolutionary struggle and the work of construction is not definition or formula of the approved theory but the living fact of the reality. In carrying out the revolution and construction the problem is not whether or not they suit the approved theory but that whether or not they meet the requirements of the popular masses and the subjective and objective conditions and interests of the given historical period. As long as they meet the requirements and interests of the masses, the subjective and objective conditions as well, one should confine himself to the approved theory or formula.

He also taught that in order to carry out the revolutionary struggle in conformity with one's own reality it is important to approach other's experiences critically and creatively. Every country accumulates the experiences in the course of the construction. Therefore, one country can study and refer to other countries' positive experiences. In doing this, one should take the critical and creative attitude towards them. There is a need for a judicious discrimination whether the foreign experiences are applicable to one's country or not.

Other country's experiences which are beneficial to one's own country should be accepted but one has to reject those which are not beneficial and in case of accepting them he should not swallow

them as a whole but remake and change them in conformity with his actual condition.

3) Principle Giving Main Strength to Ideology

Comrade **Kim Jong Il** formulated the guiding principle of the Juche idea which is to give main strength to ideology basing himself on the theory that the ideology of the people is essential in the revolutionary struggle and in the work of construction.

The revolutionary struggle and the work of construction are influenced by two factors-ideological and material. The victory in the revolution and the success in the construction are dependent on the fact that we attach primary importance to and activate the role of these factors.

This has been proved by the achievements and innovations which have taken place in DPRK.

It is by no means an accident that in DPRK they maintain the principle of giving priority to the ideological revolution in carrying out the three revolutions-ideological, technical and cultural. In order to carry out the three revolutions which are closely connected to each other one should enlighten the ideology of the people which means wiping out the old ideas from the people's mind and arming them with a new one.

Through my reading a story "Nothing is impossible to a willing heart" from *"Reminiscences of the Anti-Japanese Guerrillas"*, a

book published in DPRK, I could understand how important is the will of the people. A brief content of the story is as follows: Sewing-team members had a sewing machine needle broken while making uniform. They had nowhere to get a new needle as they worked in the mountains. And they decided to make sewing-machine needle.

They chose a big needle and made a hole in the lower part of the needle to substitute it for sewing-machine needle.

The story made me to think of the instructive old saying that if people make up their mind for doing something they can remove mountain or fill up a sea. This proves the importance of the decisive role of the will of the people.

Therefore, in order to carry out successfully the revolution and construction one must adhere to the principle of attaching decisive significance to the ideological factor and heightening the role of ideological consciousness in solving all problems.

Comrade **Kim Jong Il** has emphasized the principle of giving priority over all work to the remoulding of ideology and the principle of giving precedence to political work as the main contents of the guiding principle. He perfected the two principles in an integrated system, which has become a programme for carrying out the revolution and construction successfully by heightening consciousness.

To give priority over all work to the remoulding of ideology, above all, is to give priority over all work to the freeing of the people from the remnants of the obsolete ideology in the ideological

consciousness and arming them with progressive working-class idea.

By implication, the remoulding of man is the remoulding of ideology. The ideological remoulding is more difficult than the work to bring about a change in the material living conditions of the people or to improve their cultural and technical standards. The fundamental work of ideological remoulding is to establish a revolutionary outlook on the world through having the revolutionary idea and establishing revolutionary spirit.

By giving priority to political work, or work among people, and equipping the popular masses with Party line and Party policy and arousing their revolutionary zeal before all other work, the masses themselves will demonstrate a high degree of consciousness and activity to carry out the revolution and construction work successfully. The revolution and construction are the work done by the people; one carries out the revolutionary struggle neither on orders from others nor to obtain some remuneration and it is a struggle that one is motivated to carry out, a revolution by one's own political belief and self-consciousness. Therefore, in order to carry out the revolutionary task successfully it is imperative to give priority to political work above all works.

The political work is a work to be done by way of persuasion and education applying various forms and methods, turning it into the work for masses themselves in close coordination with reality.

CONCLUSION

Concluding the explanations of the Juche idea, however, I want to add some more words. I felt the necessity to emphasize with materials the appeal and transformative significance of the Juche idea which has gripped the hearts of hundreds of millions of people in the world and is shining its rays over the continents and oceans. I think that you readers will certainly know well about them even if I do not go to the length of explaining them. However, since I collected and analysed the materials intentionally, I would be more informed about them than others.

The immortal Juche idea authored by President **Kim Il Sung**, and developed by His Excellency **Kim Jong Il** is a revolutionary theory that highlights the road of human liberation so scientifically that it arouses a great response from the people all over the world as the days go by.

The declaration adopted in the International Seminar on the Juche Idea which was held in New Delhi, the first its kind in 1980 has pointed out: "The Juche idea has become a main trend of our age, striking its root deeper in the hearts of people. An ardent will to learn the idea and advance along the road indicated by the idea is burning up more fiercely in the minds of the people who support independence."

This declaration reflects the realities of our age when the Juche idea is spreading rapidly across the latitude and longitude, and the ardent aspirations of the people to learn the idea.

His Excellency Didier Ratsiraka, President of the Democratic Republic of Madagascar said: "The history of the 20th century is a history when Comrade **Kim Il Sung** and **Kim Jong Il**, the geniuses and beacon of hope of the progressive mankind who aspired for justice, peace and happiness and the experienced pioneers who highlighted the bright road to socialist paradise, were born and worked."

How we envy you Koreans who are led by President **Kim Il Sung** and His Excellency **Kim Jong Il**, who are enjoying high respect and reverence of the progressive people of the world.

The torchlight of Juche will shine more brightly all over the world.

Long live the immortal Juche idea!

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